

Garrett Biblical Institute

Evanston, Illinois

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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AERIAL VIEW OF WASHINGTON MONUMENT

THE NEED OF CHURCH SCHOOLS IN AMERICA — Page 131

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WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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FOURTH QUARTER, 1924

NO. 6

CHARLES S. LONGACRE, Editor

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Photo by Kabel

AN IDEAL SCHOOL GROUND

*Come to me, O ye children!
For I hear you at your play.
And the questions that perplexed me
Have vanished quite away.*

*Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.*

— Longfellow.

LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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The Need of Church Schools in America

OUR State universities, colleges, high schools, and public schools are committed to a purely secular system of education. The private and church schools are needed in order to supply that important branch of education, namely, religious and spiritual instruction, which public institutions are prohibited by law from imparting. A child, in order to be properly educated, needs a threefold education, namely, a physical, intellectual, and spiritual development of all his faculties. A harmonious development of these three phases of human life is the highest order of education that can be given for the advancement of the individual and the welfare of society.

The editor of the *Western Recorder* says, "Secularism is a failure. It has had its day, been weighed in the balance, and found wanting." The editor then asks a pertinent question: "Do I want my boy to go out into the world nothing but an educated fool, a blatant unbeliever or agnostic?"

Much of the teaching of secularism in

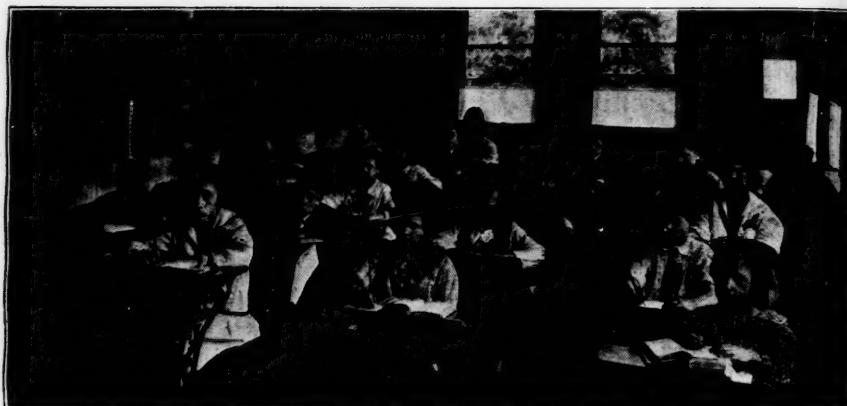
By

C. S. Longacre



our State institutions today has assumed a spirit of antagonism to the fundamental principles of Christianity and religion in general, and the finished product is rank agnosticism and infidelity. The public does not give financial support to the teaching of religion in State institutions, and it ought to refuse, with the same degree of consistency, to give financial support to the teaching of anti-religion or anti-Christianity. The teaching of both religion and anti-religion should be barred from schools which are supported by public taxes.

For this reason church schools should play a prominent part in America, so that the parents who desire to give their children an all-round, harmonious education for the life to come as well as for this life, for church functions as well as for functions of state, can avail themselves of such opportunities. Parents have the first claim upon their children, and a natural right to determine their future training for the responsibilities of life. Yea, this is their solemn and imperative duty.



An Up-to-Date Church School

Ex-Premier Asquith, of England, expressed his mind in these words:

"I admit as a practical man that denominational schools are an indispensable part of our educational system. You cannot get rid of them, because you cannot find any practical substitute for them."

Says Dr. Nicholas Murray Butler, president of Columbia University:

"We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over man. We have overlooked the fact that instead of being incidental, education is an essential part of civilization and Christianity."

The late Woodrow Wilson said:

"We all know that the children of the last two decades in our schools have not been educated. With all our training, we have trained nobody."

The late President Harper, of Chicago University, once said this:

"It is difficult to tell the outcome of another fifty years of our educational system, which trains the mind only, but for the most part leaves the moral side untouched. The Roman Catholics meet this difficulty, while our Protestant churches utterly ignore it."

In view of such statements of absolute facts, it is clear that the church must not only instruct its adults, but it must teach its youth. Every congregation should have a wide-awake preacher and a first-rate teacher. The future of the church as well as the welfare of the nation de-

mands such a balance of moral power in the midst of its secular institutions. The really safe leadership in every vocation of life comes from institutions which give the proper impulses to life, and set forth the spiritual ideals of the soul. "It isn't any intellectual difficulty that is keeping men from God. It is sin, and spiritual impotence," says a noted writer. Let a man ask himself: "What good am I in the world? What lifting power is in my life that will help a poor sinner who seeks deliverance?" This is a heart searcher. If you cannot bring hope and comfort to a sinner, the trouble is not with your intellect, but with your heart.

The church school seeks to give this heart education. It is sin in your own life that keeps you from working for sinners. Can you say with Paul, "I know whom I have believed"? We hear much said about *what* to believe and *what not* to believe, but not much about whom we are to believe. Our faith centers on a Person, and not on a creed, and that Person is Christ; there lies the power of Christianity.

When the brilliant Papini was brought to behold Christ, he saw himself a sinner, and immediately his atheism fled. If you want to shiver a man's atheism to atoms, bring him to Christ, and let him have a glimpse of the Lamb of God, who taketh away the sins of the world.

My first duty as a Christian teacher is to convince man that he is a sinner and without hope in the world, and then lead him to Calvary, and give him a glimpse of the Sinless One on the cross, and tell him that Jesus is anxious, willing, and able to save him from his sins. That is the cure for atheism, and it is that kind of instruction which makes for a higher civilization and a stronger nation. It is this spiritual element which is essential to a complete education, and is needed to stabilize society. Therefore the church school should be protected, and not destroyed, by the civil authorities.

Public educational institutions cannot give religious instruction, but the church schools can and do give both secular and religious instruction. There is a right way and a wrong way of doing the right thing, and we must always guard against doing the right thing the wrong way. Let us keep church and state separate in America, while protecting the civil and religious rights of all citizens and all sects.

The plea that there must be but one school, and that the public school, is fallacious. The establishment of our free institutions was not due to a single public school

system, and certainly the maintenance of the Republic does not demand the destruction of our private and church schools.

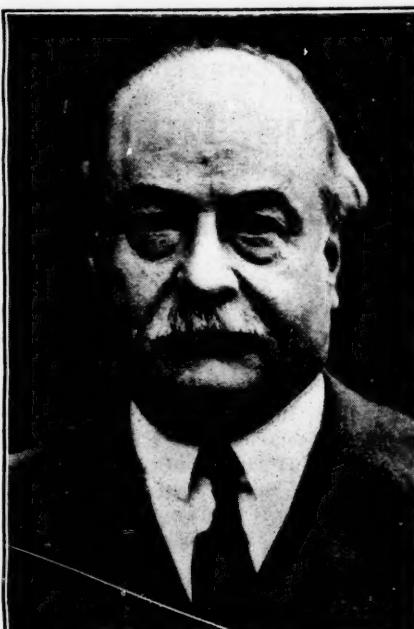
The tyranny that would stamp out freedom of education and of religious

belief and practice, would go far toward undermining in the hearts of the people the underlying principles of our government, and the feelings of love and loyalty that are the best possible safeguard of any government except a despotism.

One of the great statesmen of Europe was once asked how long, in his opinion, the government of the United States would continue. His answer, in substance, was, As long as the love of its principles lives in the hearts of the American people.

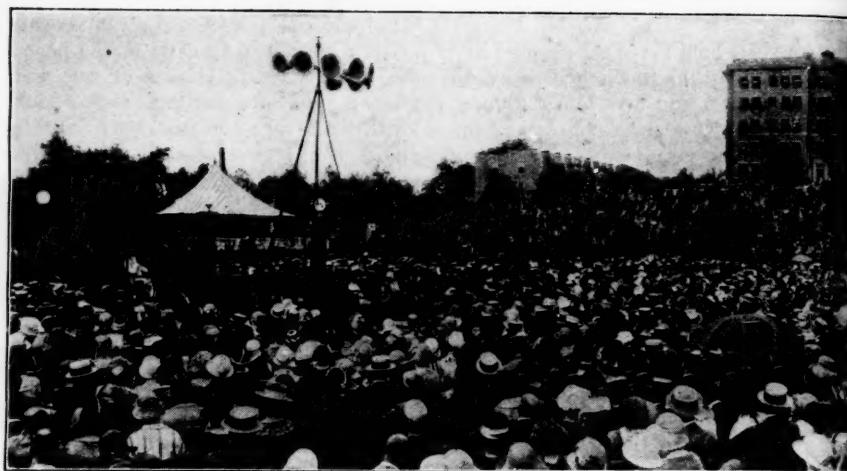
The same thought was expressed by Thomas Jefferson, when in his "Notes on Virginia," query xvii, he said:

"The spirit of the times may alter, will alter. . . . It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."



Nicholas Murray Butler
President of Columbia University

In view of the assaults that are being made upon the very spirit of our free institutions, and that in the name of liberty itself, and of Americanism, we may well stop and inquire if we have not reached that time.



National Photo

President Coolidge Addressing the National Education Association Convention, in Washington, D. C.

Religious Instruction in the Public Schools

AT the opening meeting of the National Education Association convention, held in Washington, D. C., beginning Sunday night, June 29, the topic for discussion was the several phases of religious education in the public schools.

The principal speakers taking part in this discussion were Tillie S. Geeks, director of the primary department of the Harris Teachers' College of St. Louis; Leon W. Goldrich, executive director of the Hebrew Sheltering Guardian Society of Pleasantville, N. Y.; Margaret Knox, principal of public school No. 15, Borough of Manhattan, New York City; and Edwin D. Starbuck, professor of philosophy, Iowa State University.

Miss Geeks strongly emphasized the need for religious training. She said that the present program had caused our schools to be characterized as "godless

By
Calvin P. Bollman

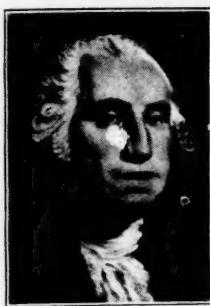
things." She thought there should be such a change as to take entirely away this reproach.

Mr. Goldrich contended that the characterization of "godless things" was only one of many criticisms of the schools that "should not be heeded." He urged, however, "teaching in the schools a broad basic religious belief," which he said should combine "the best principles" of all the firmly established religions.

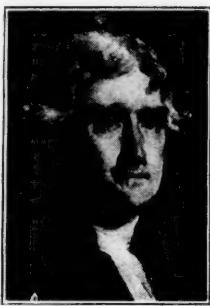
Speaking of the "Fundamentals of Character Training," Dr. Starbuck said, in part:

"The public schools cannot teach different denominational rituals or creeds to its children. They should never emphasize differences of race, color, or religion; but the public schools must teach the essential of a socialized religion which emphasizes the fatherhood of God and the brotherhood of man. This may well be supplemented by the denominational religions taught

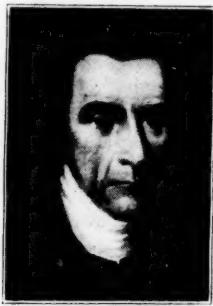
SOME PROMINENT AMERICANS WHO ATTENDED PRIVATE AND CHURCH SCHOOLS



GEORGE WASHINGTON



THOMAS JEFFERSON

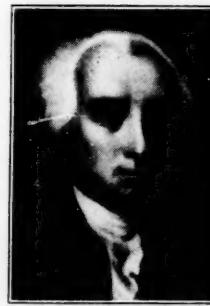


PATRICK HENRY

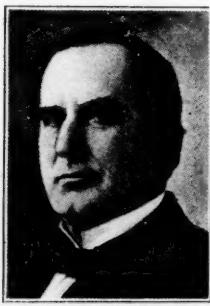
"He wrote, . . . assuring all [denominations] of the common protection of the national government, which knows no difference of creeds, but holds all creeds alike before the law." — "Harper's Encyclopedia of United States History."

"The first public school in Washington was opened in Mr. Jefferson's carriage house and under his patronage, no other building being at that moment available." — Commissioner Randolph.

Patrick Henry was the first governor of Virginia (1776-79). He was again elected governor after the war, and was a member of the convention that ratified the national Constitution.



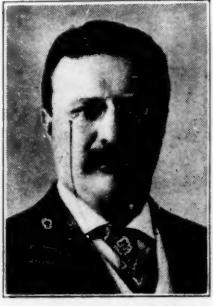
JAMES MADISON



WILLIAM MC KINLEY

"The freemen of America did not wait till usurped power had strengthened itself by exercise. . . . They saw the consequences in the principle, and they avoided the consequences by denying the principle."

William McKinley, twenty-fifth President of the United States, was a poor boy. His early education was acquired largely by private study and in country schools. Later he attended Poland Academy.



THEODORE ROOSEVELT
© K. & H., N. Y.

Theodore Roosevelt, though educated in part privately, was one of the most democratic of men, a typical American, and a natural born leader. His was a most forceful character.

by the parents of the children in their own homes or in their respective churches."

Miss Knox expressed the conviction that —

"The task of our educational system of today is to provide for the children of America their neglected inheritance — a religious education."

But who does not see at a glance that any religion taught in the public schools could be at best only a moral philosophy? If the Bible teaches one thing more clearly than any other, it is the existence of a personal God, the Creator of all things. But this truth is denied, not only by very many of the public school teachers of our day, but by not a few ministers of religion.

The evolution theory, taught at least inferentially even in the grammar grades of the common schools, is utterly at variance with the Bible story of the creation of the earth and of the origin of the human family by creation.

What, then, would necessarily be the basis of the only religious education that could possibly

be given in the public schools? Clearly, it could not be the Bible, but would have to be a mere philosophy of life, with no higher sanctions than such excellent maxims as, "Honesty is the best policy;" "Social purity tends to ennoble and to elevate the human family."

We have no word to say against our public school system. It has served a good purpose, and may do so still; but let us not put upon it the impossible task of teaching religion; or, as expressed by Miss Knox, of providing "a religious education" "for the children of America."

There must, of course, be some moral instruction given in the public schools. Children must be made to understand that they are expected to be honest, truthful, and pure; but these things must be taught as principles of life, rather than as religion. From the standpoint of the public school, their sanction is the force of public opinion. But morals in the sense of righteousness, or absolute right, having back of them the sanction



Photo by Brooks

A Public School Building in Ohio

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of the law of the living God, the Creator of all things, cannot be dissociated from religion, and cannot be adequately taught by either State or nation.

The State cannot teach religion unless it has a religion. Before either State or nation can teach religion, some authority must decide what religion is. Of course, the decision would have to be made by some court. When this question was quite thoroughly threshed out in Virginia, nearly a century and a half ago, the Presbyterians of that commonwealth said that to submit such a question to any civil authority would be to return in principle to the Church of Rome.

But the Church of Rome does not submit any such question to civil courts, nor would any Protestant body be willing to let a civil court adjudicate the question of what is Christianity.

All that could possibly be taught in the public schools as religion would be so utterly devoid of even some of the most fundamental doctrines taught in the Sacred Scriptures, that it would satisfy nobody, nor would it form the necessary basis for true morality.

The desire to be thought well of in the community, a wish to establish good credit, the purpose to acquire large influence, do not furnish the basis of good morals. In the absence of strong temptation, one may be honest and truthful because he esteems it good policy, but only a sense of accountability to God will make a man honest, truthful, and virtuous under all circumstances; and this is the morality of the Christian religion as taught in the Scriptures and exemplified in the life of our Lord Jesus Christ. But this is a morality that cannot be taught apart from the religion of Christ, and is therefore a morality that cannot be taught in State schools.

There is, however, a growing insistence that our entire system of education shall be "Americanized," and this to the extent that church or parochial and private schools, up to and including the eighth grade, shall be abolished, and that all children who have not completed the

eighth grade shall attend the public schools.

Have the proponents of this utterly un-American program considered the fact that practically all the founding fathers of our Republic received their primary education from private tutors, or in private or church schools, and their higher education in denominational colleges?

George Washington never saw a State school; neither did Thomas Jefferson, nor Patrick Henry. James Madison, the pure-minded, farseeing Christian, the father of the Constitution, was educated in a denominational school. Madison did more than any other one man to establish religious freedom and rights of conscience. He learned these principles from Dr. John Witherspoon, the head of a Christian school.

This all goes to refute the claim that real Americanism is taught only in the public schools. On the contrary, the public school system is a product of Americanism. Good as they are, the public schools do not have a monopoly of the teaching of patriotism and loyalty, nor the production of good citizens. Just as good Americans come from church and private schools as from those conducted by the State.

Be not misled by the cry of "100 per cent Americanism." Real Americanism is the Americanism of the fathers of the Republic. To it we are indebted for the Declaration of Independence and the Constitution of the United States, two of the grandest documents ever given to the world by the statesmen of any nation.

The triumph of the false "100 per cent Americanism" of today would mean the utter repudiation of the fundamental principles of these grand documents, the safeguards of American liberty. Let us be true to the American Declaration of Independence, and let our Constitution be preserved substantially as it is, in its principles, and our magnificent public school system be kept free from those influences which would revolutionize and destroy it.

"The Constitution"

By

AS I traveled across the continent to Washington, I realized as never before that we are living today in a beautiful land stretching from the snows of the North to the summer lands of the far South, sweeping from the Atlantic to the western waters of the Pacific, a land of peace and freedom.

But we are apt to forget what it is that has given us this great heritage. We have been free so long that freedom is unnoted and hardly prized.

Peace and order have preserved the opportunity for useful and happy lives, have preserved safe and contented homes, freedom of religion, freedom of thought, freedom of speech, independent manhood and womanhood, the right to rule the conduct of one's life, so long that we forget whence these blessings come. They come "by a system of government maintained by the resolute loyalty of a great people." If this system of government fails, is destroyed, something else will come. We cannot tell what it will be, but in the words of Elihu Root, this we do know: "It will not be that system of government which has preserved our peace, order and security, opportunity and prosperity, this will no longer protect us."

Some of us do not realize that not very many years ago men's limbs were beaten and broken and their faces branded with hot irons because they chose to think as individuals; that men were shipped into slavery because they

Don Tyler

**Franklin High School,
Los Angeles, Calif.**

This oration won the Grand Prize of \$3,500 at the National Oratorical Contest, held in Continental Memorial Hall, Washington, D. C., June 6, 1924.

contested the godliness of a self-styled superior. Against such abuses these immortal words of the Declaration of Independence were written, which declare that all men have certain inalienable rights, to secure which governments are instituted among men. The

Declaration joined issue with all the theories of government since the world began. The theories of all the monarchies and ancient republics were that the state was the main thing, that the king could do no wrong, and that the rights of the individual were derived from the state; that the Declaration of Independence declared that all men are created equal, the inalienable rights are those of the individual, and that the state is organized to secure these ends.

But a thousand noble declarations of principles have been made and passed into the mists of oblivion with no effect. For no mere declaration of principles can be effective unless upheld by certain practical, specific, and definite rules to give life to those principles.

So under the loose and meaningless Articles of Confederation the government of thirteen States had failed miserably. There had been unlimited trade, but Congress had not the power to regulate it, nor even the power to supply funds through taxation necessary for its own preservation. The value of the American dollar was one half a cent. Insurrection and anarchy stalked through the land, and everywhere people clamored to return to British rule.



*Courtesy Washington Star
Don Tyler*

These were the conditions when that intrepid little group of fifty-five men walked into that Philadelphia meeting-house in the spring of 1787 to give us this, our Constitution, our government.

They did, indeed, answer the prayer of George Washington in his opening address when he said, "Let us raise a standard to which the wise and honest can repair; the event is in the hand of God."

Never before, and I think never since, has such a group of men met in this world as that group that framed our Constitution. These men had become familiar with the practical working of free self-government during one hundred fifty years of colonial life. They were not theorists, but men of practical life and experience. And yet some of us think of the Constitution as a cold legal document. On the other hand, it is warm and it is living, for these men worked with a knowledge of the character of a material with which government has to deal — that is to say, human nature, with its multitudes of feelings and impulses and passions and weaknesses.

But that is not all. These men did not walk alone on that spring morning into that Philadelphia convention. There walked in with them the thousands upon thousands of shadowy, nameless persons who had through the centuries worked toward liberty and order. There were those struggling figures who through the years of labor and agony and sacrifice had been working out the priceless prin-

tical principles of Anglo-Saxon liberty.

And so the fathers of our Constitution embodied in that instrument the spirit of the Magna Charta and the Petition of Rights and the Bill of Rights and the Habeas Corpus Act, of all that made the people of England great, and an adaptation of those great principles to American life through the practical working of one hundred fifty years of American government.

Then at the end of four months these men, after discussing, debating, and deliberating, brought forth the most finished, polished, and balanced relation between a people and their government

that human mind has ever conceived. In the words of William Pitt at the time, "It will be the wonder and admiration of all future generations and the model for all future constitutions."

Our Constitution, the supreme law of the land, gave us a government with its representatives elected at certain fixed intervals, with authority delegated to three departments, — the legislative, the executive, and the judicial. But the startling fact, for the first time in the history of the world, was that no one department was supreme; that each department served as a check and a balance on the others; and the final supreme power was in the hands of the people. In other words, it provided that those who made the laws could not administer them, and those who administered could not judge them, and gave the supreme power to the governed.



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The Spirit of America

The greatest and noblest purpose of the Constitution, however, is its protection of our individual liberty. Built of the fundamental principle that liberty is not license, but that it is essentially a matter of self-control, the restraint of the impulse to do to others what we would not have done to us. To quote Randolph Leigh:

"No world power of the present time has a government which reaches back without a break as far as ours. France, Japan, Germany, Russia, Austria, Italy, have all experienced tempestuous changes in government since the adoption of our Constitution. France has made the circuit from half-hearted representative government to mobocracy, and then to despotism, twice. Germany has been swept through many stages from petty despotism and centralized absolutism to the chaos of today. Russia has passed from absolutism to democracy, to sovietism, the most permanent characteristic in that land having been the bread line."

In other words, Europe has little to offer but warnings in the matter of government; as a whole, Europe is hardly as far along governmentally as the thirteen States were under the loose Articles of Confederation. And yet, friends, at this very moment theorists and experimenters are demanding that we change our form of government. The governmental failures are telling us we are wrong.

I ask you, fellow citizens, shall we listen to them; shall we exchange our freedom of speech for a government where the newspapers can print only what pleases those in power; shall we exchange the sanctity of private property for absolute confiscation by the state; shall we exchange our religious freedom for the bloody massacres of Christians by the Turks?

We Americans possess a mighty sovereignty, but a sovereignty so constitutionally limited that it cannot be used to take from the individual his inherent rights — "a land where every man is a king, yet no man dare to wear a crown." No other country in the world, however, has this protection and no other government since the world began has sought to incorporate it into a practical system of administration.

Our Constitution has brought into being a new sun. It is the sun of individual freedom, and as long as there are Americans, God willing, it shall never sink into the sea of forgotten despotism.

Yet, we must be vigilant and we must be earnest; but we will be, and we will preserve for generations to come and for the peace and blessing of our children and children's children, that liberty and order which is our unconquerable Constitution, unconquerable because it is built within the hearts of men.

* * *

Reformation Not by Legislative Enactments

THE Washington Post published, some weeks ago, a remarkable editorial, which we think is worthy of reprinting:

"Statesmen may arbitrate and conciliate and negotiate; diplomats may confer and trade and seek selfish advantage, and political parties may point with pride or view with alarm as each may see fit, but the world's vexing problems will not thus be solved. Legislatures may spend time until eternity dawns in making laws for the reformation of mankind, and officers armed with writs may fill the jails with prisoners, but those who rest their hope of mankind's reformation in the virtue of legislative enactments and sheriffs' writs are doomed to disappointment. Reformation must come with inward conviction, not from outward pressure. The laws that were handed down from Sinai amid the thunders of Jehovah are still sufficient for the [moral] government of mankind."

"Mere force has never yet permanently solved a world-wide problem, and men are not made perfect by legal enactment. Not until the mind and heart are turned toward righteousness is man regenerated, and this is to be accomplished only by lifting up Him who said, 'I, if I be lifted up, will draw all men unto Me.'

"The Lord was not in the great fire that appeared to Elijah. He was not in the tempest that swept over the mountain. He was in the still small voice. And it is that still small voice that shall lead the nations to the new day, and not the fulminations of statesmen nor the flash of warring swords."

Truer words will be found only on the pages of Holy Writ. Only the divine word has in it moral power. Spiritual uplift is possible only by the power of the Spirit of God.

Sunday Blue Laws (?)

THERE is no small degree of interest being manifested through-out the land over a

bill that was recently introduced in Congress by Senator Jones, of the State of Washington. This bill is a drastic blue Sunday measure, which, if enacted into law, will make the nation's capital the bluest place in the whole country.

The bill would prohibit all labor and business of a secular nature, "except works of necessity and charity." "All secular and commercial sports or amusements," come under the ban.

This bill would also prohibit the printing of Sunday newspapers, the sale of papers, and of commodities. Not only are theaters of all kinds under the ban, but even the use of any public hall for lecture purposes on science, history, biography, travels, in fact, all meetings and lectures are prohibited except religious or charitable. Even railroads and street cars, in truth, all corporations which operate seven days a week, would be compelled to give all their employees twenty-four hours of rest on Sunday or some other day of each week.

This bill was drafted by Clarence True Wilson, who is general secretary of the

An Editorial from the Hastings (Nebr.) "Daily Tribune" of May 20, 1924

Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, and secretary

of the Lord's Day Alliance of Baltimore, Md., at least that is what Senator Jones is reported as saying.

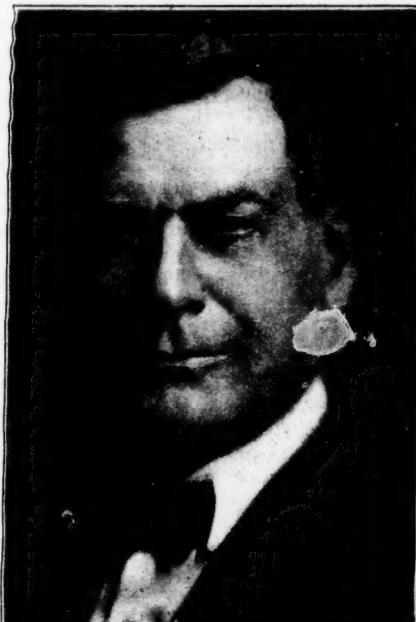
According to the Lord's Day Alliance, this bill is an entering wedge, and is to become a model Sunday law for the whole nation, after Congress passes it for the District of Columbia.

In speaking on this, Dr. H. L. Bowlby, who is general secretary of the Lord's Day Alliance, recently said:

"We shall agitate and spread propaganda, and cause voters to write unceasingly to their Representatives in Congress, until no Congressman who cares to stay in Congress will dare to refuse to vote for our measures. . . .

"Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

Those who read and digest the above thoroughly will find out that it furnishes plenty of food for thought, especially to those who are desirous of religious freedom. Think it over.



© Harris & Ewing
Senator Jones, of Washington



*Washington Educational Institutions Placed in Jeopardy by the Proposed School Law
Opposed by Men Named on pages 147, 148.*

The Oregon School Law and the Federal Court

ELSEWHERE in this magazine will be found the gist of a decision handed down by the Federal district court regarding the constitutionality of what is known as the Oregon "Compulsory School Law." This law was passed by popular vote at the time of the 1922 election in the State of Oregon. Briefly stated, its provisions demand that all parents, guardians, or those having charge or custody of a child over six and under sixteen, should send such child to a State school, unless he has completed the first eight grades of study that are usually taught in the public, or State, schools. An important part or feature of the law, as construed by those who were supposed to know, was that no parent or guardian would be allowed to send his child, in or out of the State, to a private or church school, so long as the parent or guardian resided in Oregon.

To send a child to other than a State school would subject the parent or guardian to a heavy fine or imprisonment, or to both. It is easy to be seen that this law, when it should become operative, would automatically close all private and church, or parochial, schools. This would naturally follow as a result of forcing the children to attend the State schools. None would be left to attend the private institutions.

The ground of the judge in reversing the law was well taken when he said,

"The act could not be more effective for utterly destroying the business and occupation of complainants' schools . . . if it had been entitled, 'An act to prevent parochial and private schools from teaching in the grammar grades.'"

Throughout the campaign for the law, its proponents asserted many times that it was not directed against the private schools, but was in favor of the public schools. The much-hackneyed word "camouflage" could very fitly be applied to such an argument. The very resort to it gives a clue to the nature of such a move. It makes but little difference, so far as results are concerned, whether parents are forbidden to send their children to a church school or are compelled to send them to the public school. It all amounts to the same thing. It is hard to conceive that any one is so dense as not to see this at a glance. Such a law is born and nurtured in intolerance. Perhaps it would not be incumbent upon us to take notice of it, for more than likely the Supreme Court of the United States will confirm the decision of the lower court if the case is taken to that body; but strange as it may seem, the same forces that campaigned for the law in Oregon are now working in Washington and Michigan, and the question is also being agitated in other States.

The Oregon law and its several close counterparts are not designed to compel attendance at school. The States now have regulations fully covering this phase. The object is to *designate the school that children shall attend*. They assume that the State has a right to the child prior to that of the parent. This is not to be accepted by any parent. Does the fact that a body of men sit in council as lawmakers, give to them the right to dictate how parents shall train the spiritual element in their offspring? Such a thought is repugnant to all the elements of Americanism.

It is well to remember that freedom in religion is one of the corner-stones of our national life. It ranges beside freedom of speech and freedom of the press. The idea that they might be free to practise their religion and free to teach such religion to their children, burned in the hearts of our forefathers, and caused them to leave homes and friends for a land where they might have soul freedom, and might instruct their children in the true faith. There is no reason now why we, their descendants, should be denied the same right.

No one will deny that the State has a right to designate and set a standard of education, and a right to set a standard for teachers who give instruction. For the State to say, however, that the children must secure this education in the State schools only, is for the legislature to assume a prerogative not belonging to it. For the State to say that none but its teachers shall give this instruction, is beyond its rightful powers. One who has qualified himself to teach, has a fundamental right to follow his vocation.

Parents who desire to send their children to a teacher who gives instruction in things of this world (temporal matters) and also in things pertaining to God (eternal matters), certainly have an inherent right to do so. Only tyranny will deny this. A law telling parents where they shall send their children to school is an interference with the family life.

The essence of the question is, whether the child belongs to the parents or to the State. America is not ready yet to adopt the heathenism of ancient Sparta, nor the modern Bolshevism of Russia. Both of these governments passed laws similar to the one under consideration. The mother who went into the valley of shadows when the child was born, and the father who toils long hours, days, and years to care for the child, have a prior right, not only to feed and clothe the child, but to direct his education.

If the parent has a right to choose his grocer, where he buys food to nourish the body of his child; if he has a right to choose the place to buy clothing to keep him warm, he has the same right to choose the place where he shall send his child to receive an education, and to choose the teacher who shall impart such education to his child.

Not alone upon the parent, nor yet alone upon the child, would such a law as that proposed in Washington, Michigan, and elsewhere, work a hardship; the government itself would suffer an injury that is beyond our grasp. Let the spirit of intolerance once gain a footing, and our Republic would soon bend to it. The pages of history are covered with records of such results. We should diligently guard our Constitutional rights.

Outside of all this, the State needs the help of all the forces of education, both public and private. It cannot afford to close the doors of a single school. The State needs the spur of competition always present in private schools. The greatest educational reforms have been worked out in private schools.

Dr. S. P. Capen, chancellor of the University of Buffalo, well said:

"From among the ranks of the private educational institutions, from the kindergarten to the university, have come the leaders in nearly every great educational reform of the past seventy-five years."

Expediency is against closing these schools. True Americanism is against it. Justice is against it. It is a violation of all the rights of conscience. It should not be done.

W. F. M.

Oregon School Law Declared Unconstitutional

ON March 31, the Oregon School Law, which aimed to destroy private and church schools, was declared unconstitutional by the Federal District Court in Portland. Governor Pierce, of Oregon, who was one of the defendants in the case, has filed an appeal with the Supreme Court of the United States, but great confidence is felt that the Supreme Court of the United States will sustain the decision of the lower court.

In deciding this case the Federal District Court said in part:

"Plaintiffs claim that the act is void as violative of Section 1 of the Fourteenth Amendment of the Constitution, in that it trenches upon their privileges and immunities as citizens of the United States; that it deprives them of life, liberty, and property without due process of law, and the equal protection of the laws, and is violative also of that clause of Section 10, Article I of the Constitution, relating to the impairment of the obligation of contracts.

"Complainants are asking for injunctive relief. Defendants have interposed motions to dismiss. . . .

"The question as to equitable jurisdiction is a simple one, and it may be affirmed that, without controversy, the jurisdiction of equity to give relief against the violation or infringement of a Constitutional right, privilege, or immunity, threatened or active, to the detriment or injury of a complainant, is inherent, unless such party has a plain, speedy, and adequate remedy at law. And in the exercise of such jurisdiction the court may, in proper cases, restrain State officers, clothed with authority for enforcing the laws, from the threatened enforcement of a State law which contravenes the Federal Constitution. . . .

"It is at once obvious that, in the very nature of the upbuilding and maintenance of parochial and private schools, when the attendance, prospective as well as acquired, is taken away or rendered unlawful, it will destroy the pursuit or occupation. If school buildings have been constructed and equipment purchased and provided, without school attendance such property must lapse into disuse and become of no value for the purposes for which it was designed, and of course, an irreparable loss will ensue, the paramount loss of school attendance and a damage and practical destruction, especially for school purposes, of the school property. . . .

"It cannot be questioned that a party affected by an unconstitutional act need not wait until some step is taken, under the act, that would affect him injuriously. 'One does not have to await the consummation of threatened injury to obtain preventive relief.' . . .

"It is not denied that the State, in its sovereign capacity, is entitled to the exercise of what are termed police powers. What these powers are, the courts have not attempted to define precisely. But, without question, they relate to the safety, health, morals, and general welfare of the public. . . .

"But there is a limit to the manner in which these powers may be exercised by the State. They cannot be exercised arbitrarily and despotically, nor unless there exists a reasonable relation between the character of the legislation and the policy to be subserved. Nor is the State legislature the final judge of the limitations of the police power. . . . In other words, the exercise of the police power is subject to judicial review, and property rights cannot be ruthlessly destroyed by wrongful enactment. *Silz vs. Uesterberg*, 211 U. S., 31, 39. . . .

"There are certain known callings and occupations that the State may, under and in pursuance of its police powers, regulate by reasonable interposition, but it cannot prohibit their exercise, where to do so will infringe the guarantees of the Fourteenth Amendment. Thus, employment agencies may be regulated, but not prohibited. *Adams vs. Tanner*, 244 U. S., 590.

"The right of the individual to work and earn a livelihood may not be prohibited, though the workman be an alien. *Truax vs. Raich*, *supra*. . . .

"The right to engage in a useful, legitimate business, not harmful or vicious, is protected under the amendment, and cannot be abrogated. *Murphy vs. California*, 225 U. S., 623.

"And the right to teach German along with the grammar school grades may not be impinged under the guise of legislative regulation. *Meyer vs. Nebraska*, *supra*.

"No one questions the proposition that our public schools are subject to a reasonable supervision of the State, through its legislature, in the exercise of its police powers, for safeguarding the health, morals, and general weal of the public. Nor is it disputed that, while parents possess a natural and inherent right to the nurture, control, and tutorship of their offspring, they may be brought up according to the parents' conception of what is right and just, decent and respectable, and manly and noble in life. The State yet stands in the position of *parens patriæ* too, and may exercise its just powers 'in preparing the child, in future life, to support itself, to serve the State, and in all the relations and duties of adult life to perform well and capably its part.' *People vs. Ewer*, 141 N. Y., 129, 133. . . .

"The act could not be more effective for utterly destroying the business and occupation of complainants' schools, except perhaps the college and higher preparatory grades, if it had been entitled 'an act to prevent parochial and private schools from teaching the grammar

grades.' This serves to emphasize the seriousness of the controversy. Indeed, the simile is no stronger than the argument, for the adoption of the measure put it: 'A divided school can no more succeed than a divided nation.' That such is the purpose of the act is obvious and incontrovertible.

"It cannot be successfully combated that parochial and private schools have existed almost from time immemorial — so long at least that their privilege and right to teach the grammar grades must be regarded as natural and inherent, as much so as the privilege and right of a tutor to teach the German language with the grammar grades, as was held in *Meyer vs. Nebraska*, *supra*. . . .

"Compulsory education being the paramount policy of the State, can it be said, with reason and justice, that the right and privilege of parochial and private schools to teach in the common school grades is inimical or detrimental to or destructive of that policy? Such schools and their patrons have the same interest in fostering primary education as the State, and appropriate regulation will place them under supervision of school authorities. So they will not escape the duty of proper primary instruction. . . .

"The court in the *Meyer* case, in stating some things that are without doubt included in the term 'liberty' as guaranteed by the Constitution, concludes, 'and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men'. . . .

"These declarations, although they speak of the individual, are applicable here, notwithstanding complainants are bodies corporate. Their right and privilege to teach the grammar school grades, and the privilege of parents to employ them, are the same as though the individual were conducting a private school along the same lines. . . .

"'The established doctrine is,' continues the court, 'that this liberty may not be interfered with, under the guise of protecting the public interest, by leg-

islative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect.'

"The melting-pot idea applied to the common schools of the State, as an incentive for the adoption of the act, is an extravagance in simile. A careful analysis of the attendance of children of school age, foreign born and of foreign-born parentage, at private schools, as compared with the whole attendance at schools, public and private, would undoubtedly show that the number is negligible, and the assimilation problem could afford no reasonable basis for the adoption of the measure. But, if it be that the incentive is political, and arises out of war exigencies and conditions following thereupon, then the assimilation idea is pointedly answered by the opinion rendered in the Meyer case:

"The desire of the legislature to foster a homogeneous people with American ideals prepared readily to understand

current discussions of civic matters is easy to appreciate. Unfortunate experiences during the late war and aversion toward every characteristic of treacherous adversaries were certainly enough to quicken that aspiration. But the means adopted, we think, exceed the limitations upon the power of the State and conflict with rights assured to plaintiff in error.'

"So it is here, in our opinion, the State, acting in its legislative capacity, has, in the means adopted, exceeded the limitations of its power — its purpose being to take utterly away from complainants their Constitutional right and privilege to teach in the grammar grades — and has and will deprive them of their property without due process of law. . . .

"The motion to dismiss will be denied, and a preliminary injunction will issue, restraining the defendants from threatening or attempting to enforce the act complained against."

God Ordained Civil Governments: Why?

By H. G. Thurston

IT is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if a member of civil society who enters into any subordinate association must always do it with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance." — *Madison.*

By most wonderful miracles God has repeatedly taught His will and claim upon the hearts of men. To love God

first, and with all the heart, might, mind, and strength, is the duty of all men of all time. Nor can we escape our obligation to the Creator, for we read:

"So then every one of us shall give account of himself to God." Rom. 14: 12. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

No man can transfer his right of choice to another, nor shift his responsibility which he owes to his God.

"He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31.

For God's glory, men are and were created; and when men or nations fail

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to recognize God, they are removed as He sees fit.

"They were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16: 50.

This is His right, and is in strict harmony with right and the happiness of every creature.

Because of selfishness, it is necessary to have organized government to protect every individual in the exercise of his natural rights; and among the dearest and most important of these is the right of choice.

When any power attempts to coerce or hinder man in his right to choose, God is displeased, and will pronounce judgment for that act. He clearly manifested His displeasure at Nebuchadnezzar's attempt to force the consciences of those Hebrew youths. He signally delivered the prophet Daniel, who trusted in his God, although the law of the land was against the exercise of conscience in obeying God's law. The apostles Peter and John were delivered from prison by the angels of God. They said, "We ought to obey God rather than men."

The history of God's dealings with men and nations is penned for us. Shall we fail to learn? Will the greatest and best of all nations now fail because religious teachers demand of our lawmakers religious enactments contrary to the teachings of Christ and the law of God?

Will the observance of Sunday or any day or days save this nation? Salvation comes alone through Jesus Christ, and is the gift of God. A gift can be really appreciated only when it is willingly and gladly received.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

Whosoever will, may come. The "willing and obedient" "shall eat the good of the land." No force is a gospel agency excepting the force of love. The people who resort to worldly support, thereby confess their lack of gospel power, and will miserably fail in their attempt to save the individual or the nation.

The Word of God and the greatest Constitution ever penned by the hand of man are opposed to coercion in God's worship. True Christians and true Americans also oppose it. This was the attitude of the fathers of our country.

Regarding our national Constitution, the framers "meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination."—"Works of Thomas Jefferson," Vol. I, p. 45.

"Religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence."—*Tyler's "Patrick Henry."*

"Toward the preservation of your government and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts."—*Washington's Farewell Address.*

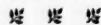
* * *

Organization to Oppose Washington School Law

ACCORDING to the *Sunday Oregonian* of May 11, a State-wide organization has been formed in the State of Washington, known as "The Friends of Educational Freedom," to resist the efforts of the Washington Good Government League to obtain the adoption of the Washington Compulsory Public School bill. Reginald H. Parsons, a Seattle business man, is chairman of the new organization, the headquarters of which will be in Seattle. Among other prominent men of the State, Dr. S. B. L. Penrose, president of Whitman College of Walla Walla, is a member. Following is the personnel of the organization as given in the *Oregonian*:

"Associated with Mr. Parsons are William H. Gorham, Seattle lawyer, as vice-chairman, and J. C. Herbsman as executive secretary. These three, with Dr. S. B. L. Penrose, president of Whitman College, Walla Walla, make up the executive committee of the Friends of Educational Freedom.

"The list of officers and committees discloses a wholly non-Catholic personnel. The advisory committee consists of Major John F. Douglas, Canon William H. Bliss of Trinity Episcopal church, Colonel William M. Inglis, A. F. Haines, Dr. S. B. L. Penrose, Rabbi Samuel Koch of the Temple de Hirsch, Prof. Clark P. Bissell of the University of Washington law school, Rev. Ambrose M. Bailey of the First Baptist church, J. C. Slater, Rev. John Carroll Perkins of the University Unitarian church, William M. Short, president of the State Federation of Labor, Rev. Herbert H. Gowen of St. Mark's Episcopal church, Dr. O. E. Tiffany, president of the Seattle Pacific College, Rev. Oscar Fedder of Trinity Evangelical Lutheran church, J. D. Lowman, J. C. Herbsman, William H. Gorham, and Reginald H. Parsons."



Blue Laws and Crime

WE have long felt that too much restraint has a tendency to breed a spirit of rebellion. No good citizen resents just regulations. These should, however, be for the purpose of restraining the vicious and protecting the virtuous. Just laws apply to all alike. No law can make a crime out of an innocent deed. A thing that is proper to be done on one day of the week should not be unlawful when done on any other day. A body of men, be they few or many, cannot by decree change the nature of an act.

When lawmakers put a penalty upon the performance of an innocent deed, such a usurpation of power only creates disrespect for law. Records both in common and sacred history tell us of good men who refused to obey iniquitous laws. "We ought to obey God rather than men," was a declaration of a divinely inspired apostle. Luther burned the Pope's bull and refused to bow to man-made regulations binding upon the conscience. There is still another side to the question.

Such laws breed contempt for all laws. Thus the viciously inclined are encour-

aged to violate regulations which are good and right. Some observations recently made by a close student of crime and its causes are of much interest. William J. Burns, the great detective, is thus reported in a recent newspaper interview:

"Crime is fostered by blue laws," the noted sleuth declared today while here during his inspection of the working of the Los Angeles office of the Federal bureau.

"The cities where crime is least prevalent are those where liberty of thought prevails, and where there is an opportunity for individual expression within the bounds of decency," he said.

"Suppression Dangerous"

"Nothing is accomplished by intolerance. On the contrary, to suppress, forcibly, the harmless natural desires of a great many persons is dangerous. Some of them are bound to break out in a more harmful way."

Such language as this, coming from such a source, should make those favoring an enforced church régime stop and think. Respect for religion cannot be imposed by enforcing its dogmas upon the unwilling multitude. This must be done in God's way. God's weapons are not carnal, but they are mighty. All the power of ancient Rome bent under the influence of the early church. Its members did not appeal to the arm of state, but looked to the power of God to accomplish their task. Let church people exemplify the teachings of the Master by preaching the word and by godly lives. These are arguments that are irresistible. Such preaching will fill the churches, and win men from sin to God.

M.



Mixing Religion with Politics

DANAN INGE, of St. Paul's, London, was recently reported in the *Sunday School Times* as saying:

"The current of social reform has invaded the pulpit. Many ministers find in politics a welcome refuge from preaching dogmas in which they no longer actively believe. . . . Anybody must either be a saint or a humbug to preach the gospel pure and unalloyed."

We are of the opinion that the "humbug" preacher is the one who mixes religion and politics, and the sooner he

gets out of religion into politics altogether, the better it will be for both. When the pure gospel fails to reach sinners, an adulterated gospel compounded with politics is certainly a bad mixture

as a substitute, and it may be that the prevalent plague of lawlessness is attributable to this facetious counterfeit offered by the religious legalist and professional reformer.

A Dangerous Assumption Revived by Modern Reformers

ONE of the most dangerous of all human assumptions is that it is the duty of any man or set of men, administering civil government, to enforce real or supposed religious duties. This was a pagan conception, and to it was due practically all the persecution suffered by the Christians at the hands of pagans during the first three centuries.

In his excellent "History of the Baptists," Thomas Armitage, D. D., LL. D., tells the story in part of that period of the history of the church, thus interestingly:

"The persecutions of the primitive Christians did not spring from pure hatred or tyranny on the part of the Roman authorities. When we attribute them to mere bloodthirst, we miss the real contest between Christ and paganism, and His great conquest over its noblest forms. Contrary to the old Greek and Oriental faiths, Rome blended its religious with its political existence, as one of its institutions, for the rulers held, that the oath could not be binding, that there could be no public credit, and no administration of justice, without reverence for the deities. Hence, the laws were generally enforced in the coolest manner, and without passion, in defense of the national life. Plutarch made religion the necessary basis of civil government, and Polybius extolled Roman piety for the security that it gave to the state. Even the Greeks had held the rejecter of all gods as a bad citizen, Plato made him a criminal, Draco punished him with death, and Aristotle would have but one established worship. Tully thought that the gods inspired Roman wisdom when it relegated religion to the control of the rulers, so that it became a science in civil jurisprudence, and a prop to the public safety. On this ground, Augustus required each senator to worship some god before he took his seat in the senate. Hence, also, the rulers endowed the priesthood, and lavished gifts upon the gods.

as on the accession of Caligula, which was celebrated by offering 100,000 sacrifices.

"Still, religious tolerance was the steady policy of Rome from time immemorial. Niebuhr says, that 'the whole life of the constitution depended on it.' It was allowed, however, only on respect for some gods, ^{the exception of all of them} being treason to the empire. Universal conquest had allied it with the whole family of deities who had presided over its arms, and had consolidated its law and religion into a unit. Each city and country had its divinity, of whose honor it was jealous, and its devotees had hot controversies about their favorite gods. The capital invited all deities, and those of the provinces had been freely translated thither, which made Rome a huge pantheon for the idols of the world. War had destroyed many temples, which were rebuilt in great splendor, and every oracle of country and town was crowded with worshipers. As Christians worshiped none of them, they were a disquieting element in the government, and were treated as atheists; therefore, Christianity was contrary to law. A man's conscience belonged to the state as much as his limbs, and the crime of the Christians was, that they would think for themselves. Celsius said: 'Knowledge is an evil; it causes men to lose their soundness of mind; they perish through wisdom.' Moreover, pagan influence was sustained by the military service, and as Christians would not enlist, their faith was not national, and they were accounted enemies of the state, rebellious, obstinate, for which state craft put them to the sword. They would not drink in honor of the emperor's birthday, which proved them unsocial and haters of society: they treated the gods with contempt, which proved their ignorance; they publicly adored an invisible God, which proved them guilty of sedition; and when adoration of Christ was forbidden, they worshiped Him privately, which proved them secret plotters against the government. Their reasoning could not be answered, but they could be hated. Whatever they did was legally wrong, the law demanded their condemnation, and the *calmet officer* was the most cruel in exacting absolute obedience. As guilds, clubs, or associations, they could select a patron

divinity, but he must take some visible form, or they must be treated as godless.

"Paganism was stronger under the empire than ever before, and the number of gods was increased rather than diminished. No place was without its deity. The exchange, the home, the workshop, the palace, the wood, and the wheatfield had its divinity, its humiliation, and its festival. A woman in social life was not respected who did not bring gifts to some sacred image, or fane, or faun. At her betrothal, her marriage, the birth of her children, the death of any in her household, she was equally devout. Uhliorn says: 'There was the goddess *Lucina*, who watched over the birth of a child; *Candilifera*, in whose honor at such a time candles are lighted; *Bumina*, who attended its nursing; *Nundina*, who was invoked on the ninth day when the name was given; *Potina* and *Educa*, who accustomed it to food and drink. The day when the child first stepped upon the ground was consecrated to *Statina*; *Abeona* taught it to walk; *Farinus* to lisp; *Locutinus* to talk; *Cunina* averted from it the evil enchantments lying in the cradle.' Then there was the god of the soil, the door, the saddle, the ship, the priest, and every of the brothel. Everything in turn had its sacred side. *Bill* and *dale*, *day* and *night*, *seedtime* and *harvest*, *summer* and *winter*, equally demanded a sacrifice from *prince* and *peasant*, so that in some places there were more gods than men.

"This politico-religious trend accounts for the craze which frenzied the popular mind in the deification of the emperors. At Athens, the philosophic spirit of the Greek still animated a subjugated people, but at Ephesus, the center of Asiatic Greek culture and Roman imperial rule, we see paganism in its true light as an adjunct to the government. Thus, the sphere of divinity could be reached with ease from the Oriental *cultus*, where the deeds of the heroic and illustrious won the popular assent to deification. We contemn the thought that any man can rest a vital faith in his fellow, as God. But when the senate decreed *Cæsar* a divinity, and erected temples to his honor during his lifetime, the wish of the people gave validity to the decree, because they looked upon him as the author of all their temporal power, political peace, and unbroken sway over the nations. The soldier worshiped the emperor from motives of patriotism, the freedman because he had conferred liberty upon his class, the statesman as the source of his promotion, and the provincial as the guardian of his security. *Cæsar* worship took deep root in the soil of self-interest and gratitude, while the deified emperor bestowed fresh privileges upon his adoring subjects, centralizing the public interests, and binding all closer to his person and prerogatives. He, therefore, gave general unity to the common faith, for the whole empire found in him the center of its

universal bliss, the emperor-god being its veritable *Pontifex Maximus*. The necessary result was, that a crime against this deity was a *crime against the state*, which could not long be brooked, but put the life of each dissenter in peril. The essence of paganism was rite, and not faith, so that the priest presided at the ceremony which the magistrate enforced. This made the struggle sharp between the *princes* of this world and the Lord of souls. The gospel claimed divine origin, it branded paganism as human or infernal, to be cast aside, while it was enthroned in the heart; there could, therefore, be no end to such a struggle until the stronger overthrew the weaker."

* * *

Love, Not Force, the Law of the Church

HENRY A. BOMBERGER

HERE a Pharisaical churchism is in power, in a political or physical sense, it appeals to legalized force, just as in the days of pagan Rome and the historic Inquisition. The church ought to preach most zealously against the employment of legalized force in matters of religious concern. When the legally established church was dominant in Russia, its pet weapon for centuries was legalized force; but today the church invokes force in her own behalf, while vociferously protesting against the viciousness of that method when that same weapon is used against her. Isn't it odd? But Pharisaism has always noised abroad its sanctimonious appeal to heaven when its own system of legalized force has compelled it to take just a little of its own medicine. Isn't it curious?

The Christian says: "By grace are ye saved," and not by force; by love, and not by artificial legislation physically enforced by a billy or the butt of a gun. The Pharisee will have none of grace, but resorts to law and force, and thus casts the true Christ out of his handmade temples. The Pharisee sings, not the song, "Saved by grace," but, "I am saved by artificial legalism."

According to the creed and practice of some of our modern political preachers

and reformers, the old familiar song should be changed to something like this:

*"Oh, to force how great a debtor,
Daily I'm constrained to be;
Let brute force now, with a halter,
Hang my neighbor to a tree!"*

— *Excerpts from an article in the Philadelphia Evening Bulletin.*

Keep Church and State Forever Separate

WRITING from Evart, Mich., a reader confidently expresses this opinion:

"You will be called on in the near future to make your decision whether this nation is Protestant or Catholic. Hesitate not to declare it a Catholic nation; not Catholic Christian nation."

We find it quite impossible to comply with this well-meant suggestion. As a political unit this nation is neither Protestant nor Catholic; it has as a nation no religion and no religious bias, and should have none.

In deciding the famous Trinity Church case, Feb. 29, 1892, Justice Brewer incidentally declared the United States a Christian nation; but only in the sense that its people were dominantly Christian. Congress could not, therefore, be presumed to have had any intention of enacting any legislation hostile or in any way detrimental to Christianity.

This was and is true, but it is no more true than the declaration made in the Treaty of Tripoli in 1797, to wit:

"The government of the United States of America, is not in any sense founded on the Christian religion."

This being true, the government of the United States has no religion, and can properly have none. It cannot be either Christian or anti-Christian; it can be neither Catholic nor Protestant without violating the Constitution and undoing the magnificent work of the founding fathers of the Republic. LIBERTY has no sympathy with any movement to change the Constitutional attitude of our gov-

ernment toward religion. In the words of General Grant we say, "Keep church and state forever separate."



Refreshing to Have Sunday Observers Assist Us in the Fight

BY A. R. DELL

HOW refreshing it is in the matter of the Sunday question to know that there are those who, though they are advocates of Sunday observance, do not permit themselves to be led into the foolish and inconsistent extreme of defending Sunday as the "Christian Sabbath," or the "Lord's day," or the "Memorial of the Resurrection;" and who look upon the "help from Sabbath associations, Lord's Day Alliances, or other 'anti' organizations" as being of "doubtful value."

Writing on the subject, "Sunday Observance and the Health of the Whole Man," in the February number of the Homiletic Review, John Archibald MacCallum, D. D., of Philadelphia, Pa., says:

"Sunday affords a striking illustration of the fact that a good cause often suffers from the un wisdom of its friends. To prosecute small Jewish traders for opening their shops for their own people on Sunday by resuscitating an ancient statute as one Sabbath association has been doing lately, while disregarding its equal application to rich and influential golfers, is sure to react like a boomerang upon the cause represented by those who use such tactics. Unless it is unavoidable, it is unwise to call the policeman to the aid of religion, particularly in a country which boasts the separation of church and state. So far, most of the champions of the old-fashioned Sunday have been men of this type, who have lost the sympathy of the masses, while their impossible demands have turned a sacred cause into a joke."

When pushed for their reasons, such men always fall back upon authority and quote the Bible for their sanctions. They ignore the fact that the Bible is susceptible of different interpretations, and forget that since this is a free country those who do not accept Biblical authority have the same rights as their neighbors.

The Law of God, and the Law of the Land

CYRUS SIMMONS, ATTORNEY

THE law of the land is known as statutory, common law, or precedents delivered by the court. It is man's idea for human conduct with reference to life, limb, and property. The law of God not only regulates the overt act, but it is a discerner of the thoughts and intents of the heart. The law of the land can apply only to human conduct. The malicious state of the mind, and the murderous intent of the heart are interpreted by act or word. The law of God is spiritual, condemning a transgressional thought before expressed in or revealed by an act.

It can, therefore, readily be seen that the law of the land can never take the place of the law of God. Neither can the law of God be completely and impartially re-enacted and enforced by the state, because no human judge or jury can enter into the unrevealed recesses of the mind and heart and condemn or acquit because of an unexpressed thought. It would be nonsensical for the state to pass a law making it criminal to covet, or for the court to attempt to enforce such a law.

Sabbath observance, according to the Scriptures, comprehends the thought, "Call the Sabbath a delight;" the word, "nor speaking thine own words;" and the act, "not doing thine own ways." Isa. 58: 13. The Sabbath is commanded to be kept "holy." To refrain from labor is not all. If it were possible, by the law of the land, to stop every wheel of industry on the Sabbath day and to compel every individual to do no work on that day, the Sabbath would not thereby be Scripturally kept.

The state is, therefore, impotent to pass a Sabbath law to measure up to the standard of God's demands of Sabbath keeping, because it is powerless to make the citizen keep the Sabbath "holy." It takes the power of God to do this. All the state can do is to penalize him for

working on that day. This will make him neither a better citizen nor a true Christian. Neither public morals nor public decency can be corrupted by work. By ineliminating a citizen for doing an honorable act, such as working, because it happens to be done on a certain day that the statute calls Sunday, the state thereby perverts the definition of crime and transcends the prerogative of sovereignty in our form of government.

The state purports to regulate civil conduct in the passage of Sunday laws. It cannot and it does not attempt to go further. If the ecclesiastical organizations that have united for the passage of a national Sunday law should succeed in their unconstitutional and un-American efforts, such an enactment could not be instrumental in improving the citizenship of one individual or in saving one soul. When the state can step into the shoes of God Himself, it will be able to legislate on the Sabbath.

All Sunday laws are an insult to high heaven. They are miserable attempts of sinful men to tell a holy, omniscient God either that His Sabbath law is not sufficient, or that He needs the help of mortal man to legislate recalcitrants into the kingdom of heaven. The Constitutional guaranty of religious liberty searches in vain for a logical civil reason or necessity for Sunday legislation.

* * *

RECENTLY, in paying tribute to the Constitution, President Coolidge said in substance that never before had such broad principles of religious liberty been given to the world. How about Matthew 22: 21?

Says Baneroff: "No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Caesar only that which is Caesar's." —"History of the United States."

True Americanism

IN the *Protestant Woman* for June, there was printed an article entitled, "What Americanization Means," by Mrs. P. D. Roddey. In this article, speaking of American-born children of foreign parents, Mrs. Roddey says:

"They are sore beset by Satan, and are surrounded with temptations and snares, and are blown about by every wind of doctrine, and they need God's truth. This need is perhaps the greatest need, and to us God has given this high and holy privilege and duty, to carry them His Word, and teach them to read it.

"So many of these have been floating down the sluggish and tainted and slimy stream of Romanism so long, and this has left them helpless. . . .

"We should as citizens, bestir ourselves about the manner in which these children are taught regarding Sunday. The example of the little stores kept open all day Sunday is not good, and not in keeping with American standards. . . .

"We should not permit them to come here and share in our liberties, privileges of government and business, etc., and publicly flaunt our greatest institutions, Sunday and church attendance, as they do. But we should remember that example is the best teaching, and not set before them an example of carelessness about this great fundamental part of our religious life, *our Sunday and our churches.*"

Now this is all right so far as the matter of setting before these children a good example goes. But how about not permitting "them to come here," etc.? Does Americanization mean the forcing upon others of our views and practices concerning Sunday observance? If so, we are free to confess that we do not know the meaning of "Americanization."

Sunday as a sacred day is as old as Mithraism, and that form of paganism antedates Christianity probably many centuries. How then does religious regard for that day form any part of Americanization? As we view it, true Americanization is unqualified acceptance of the principles of the Declaration of Independence and the Constitution of the United States. It certainly does not mean the enforcement of church discipline by the policeman's club.

With the bad example of the Old World before them—an example to be avoided—the fathers of this country clearly did not intend to enforce religious beliefs and ordinances by civil law. The treaty with Tripoli, entered into when George Washington was President and Thomas Jefferson was Secretary of State, declares explicitly that "the government of the United States is not in any sense founded upon the Christian religion." Therefore, the Americanization of the founding fathers of the Republic was not simply another name for Christianity. Their Americanization was to let the people rule, and to keep church and state forever separate. And that is true Americanization today. B.

* * *

Unitarians Reverse Themselves

THE *Christian Register*, a journal of the Unitarians, holds that the churches should enter into polities. It says:

"In fact, the religious motive does largely determine what shall be the law of the land. . . . The religious motive is still supreme because the state is a religious institution."

We are surprised at this reversal of the Unitarian position upon this subject. It appears that many of the churches that used to be straight and firm on the subject of church and state separation are drifting away from their moorings and are turning their faces back to the old church and state order of things.

The United States government is a civil, not a religious, institution. In fact, it has officially been declared that "the government of the United States of America is not, in any sense, founded on the Christian religion." (See Treaty of Peace with Tripoli. Confirmed by U. S. Senate, May 26, 1797.)

Certainly the men who founded this government knew what their intentions were, and they with one voice tell us that they designed and thought they had made sure to themselves and to those who should come after them, total separation of church and state. Why should we who live today seek to undo their matchless work?

Every Man Responsible to God Only

THE Christian church is the only perfect cradle of human liberty, as it is the only proper school of equal rights and immunities on earth. It commands every man to think, speak, and act for himself. It asks not even a parent to stand or fall for his child. It knows no sponsorship, no godfather nor godmother. It asks no father to make a profession for his child. It commands him to bring up his children "in the nurture and admonition of the Lord." It guarantees freedom of thought, of speech, and of action, to every citizen under the Messiah's reign, provided only he speaks and acts as the oracles of God require.

The great doctrine of personal accountability is made the foundation of personal liberty. It teaches that every man shall give an account of himself to God. And as there shall be no proxies in the future and eternal judgment, so there must be none in Christ's kingdom on earth. From these sublime facts springs all national liberty of thought and action on the greatest choice which man can make: whom he shall acknowledge, love, and serve as his God, and in what way and manner he shall best serve Him.—"Christian Baptism," by Alexander Campbell, p. 110. Published by the author, Bethany, Va., 1851.



The American Flag

YOU should look at the American flag as a symbol of our whole national life, as an emblem of liberty and freedom, not a mockery of liberty and a sham of freedom, but a liberty in reality and a freedom that exists for every man and woman in the land. Our flag means the intelligent co-operation of citizens in their daily life. You should be proud of the American flag, for it is the greatest flag in the world, because it represents the kind of government the people want. Every nation has its flag—it is the sign of its sovereignty, but

in our case it is different from the others, because our flag is committed to liberty and freedom, and other principles which bring justice and equal opportunity to all.—*Selected.*

As Mr. Lincoln said in one of his great pre-war speeches, ours is a government "of the people, by the people, and for the people." Rightly understood, this is what the flag stands for: it represents the will of the people, and not arbitrary power.



The Trend Toward Intolerance

(From the Cincinnati *Enquirer*)

SENATOR JONES, of Washington, has introduced a bill drafted for him by Dr. Clarence True Wilson, general secretary of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, and by the secretary of the Lord's Day Alliance. It is a bill that would have delighted the most savage Puritan heart.

This bill, which would fling us back into the arms of fanatical medievalism, proposes that for the District of Columbia all secular and commercial activities, all amusements on Sundays shall be placed under ban. The printing and sale of Sunday newspapers is to be prohibited; theaters are to be closed; no public hall may be used even for lecture purposes on science, history, biography, travels—all meetings, except religious or charitable, will be criminal gatherings; all corporations will be compelled to give their employees "twenty-four hours" of rest on Sunday.

What does red-blooded America say to this Torquemadism?

Dr. Bowlby, secretary of the Lord's Day Alliance, boldly threatens any Congressman who "will dare to refuse to vote for our measures." He and his organization will compel people to attend church. With insolent sophistry he declares: "Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that, if we take away a man's motor car, his

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golf sticks, his Sunday paper, his horses, his pleasure steamships, amusement houses and parks, and prohibit him from playing outdoor games, or witnessing field sports, he naturally will drift back to church."

Is it any wonder that the church is losing its appeal to humanity? Men will go to church when they have no place else to go! So says this gentle lover of his kind. They would go, not to worship the good God, to encourage Christian fellowship, but through the indirect coercion provided, not by God, but by the Bowbys and Wilsons of a recrudescence inquisitorial age!

* * *

The Bible in the Public Schools

THE supreme court of California in a recent decision reversed a former decree, and now declares that the Bible is not a sectarian book, and that it is legal to spend public money to purchase copies of different versions for public school libraries. The matter should never have been taken into the courts. Religious questions are not matters of court decisions. Theological dogmas are not to be settled by civil tribunals. The Bible, aside from its divine settings, is excellent literature, and should not be debarred from libraries. On the other hand, its teachings deal with matters too sacred to be taught by those who have not conformed their own lives to its precepts. To have religion taught in the state schools, would be for the state to adopt a code of religion. A state-established religion would call for some one to act as a head of this branch of the government. That would mean a state-established religion. No true American could accept that. The less legislatures and the courts have to do with religious controversies, the better off is the country.

We believe in the Bible and in religion, but we question the utility of enforced Bible study and of legal, state-enforced religion. The Bible invitation is, "Whosoever will, let him come." M.

Not Thus in the Beginning

AS reported by the newspapers, Bishop Charles Henry Brent, D. D., LL. D., has declared himself in favor of the active participation of the church "as such" in political affairs. Speaking before the Episcopalian Synod for the Province of New York, the bishop is quoted as saying:

"The large majority of church members and leaders favor influencing legislatures to obtain necessary laws. No methods have been formally approved, but the purpose is clear. Church and state are working toward a common goal, and, to my mind, cannot be separated. There should be a common movement, a blending of effort."

This is an attitude toward this question not heretofore openly assumed by American Episcopalians, but the idea seems to have been well received, for it has called out similar expressions from a number of Bishop Brent's co-religionists. For example, Rev. Charles K. Gilbert, of New York, secretary of the Episcopal Social Service Commission, is quoted thus:

"We might as well face the issue. There is great need for direct work at legislative centers."

The *Christian Register* (Unitarian, Boston) thinks that Bishop Brent's remark means that the religious motive must determine the legislation for the people. Its thought is expressed thus, in part:

"Religion only does its duty when it makes the law of God the law of the land. . . . It is our peculiar duty to make our religion count in politics."

All this may be taken as showing the trend of Episcopal and Unitarian sentiment in this country, while across the water there are similar indications. Recently seven Church of England bishops, "associated with the Industrial Christian Fellowship organization, issued a plea for frank dealing in the church with national affairs."

These bishops think that the time has come when reference in the pulpit to public questions should cease to be called "politics." The *Churchman* (New York) remarks:

"Perhaps a few more Teapot Dome scandals in our national life will arouse the church more fully to its obligation of helping to lay some of the ghosts of our social sins."

Now the mischief in all this lies in the fact that Bishop Brent is in error in thinking that "the church and the state are working toward a common goal."

In so far as this is true, it is too often a worldly, time-serving church, rather than the church of Christ, that is found working to the same end as the state. The great work of the true, spiritual church is for the salvation of souls from the dominion of sin. The work of the state is to promote the temporal welfare of its citizens. Of course Christianity incidentally promotes industry, sobriety, thrift, and obedience to law, thus contributing in a very practical way to all that is best and most worth while in civil society, but that is not its work. Such results are only incidental.

The first and great work of the church, as set forth in 2 Corinthians 5:18-20, is to beseech men to be reconciled to God. Jesus Christ, the great Head of the church, not only made the declaration, "My kingdom is not of this world" (John 18:36), but when appealed to in a purely civil and worldly matter, He refused any part in it, saying to the petitioner, "Who made Me a judge or a divider over you?" Luke 12:14.

Mr. Moody was right when he said, "The world is a sinking ship, and my business is to save as many as I can out of it." On the occasion of the first church council, held in Jerusalem, James declared that the divine purpose in sending the gospel to the "Gentiles" (Greek, "nations") was "to take out of them a people for His name." Acts 15:14. (See marginal note on Acts 4:25, A. R. V.)

The state through all its agencies, beginning with its schools, teaches its citizens to seek first material or temporal things. The whole atmosphere of the state is permeated with that motive. So far as the state is concerned, the supreme thought instilled into every mind is that

success means the making of a great name and the accumulation of property.

But the divine Author of Christianity teaches:

"Seek ye first the kingdom of God, and His righteousness; and all these [necessary, temporal] things shall be added unto you." Matt. 6: 33.

And again He declares:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

On the other hand, the state teaches such principles not at all; and so far has the church now become conformed to the world, that the duty of self-denial for Christ and for the sake of our fellow men is touched either very lightly or not at all. But as declared by our Saviour concerning another question, "From the beginning it was not so." Matt. 19:8.

No, it is only in so far as the church has forsaken Christ that she and the state "are working toward a common goal." And it is only because the church of today, having parted company with Christ and so lost the power that in accordance with His promise was once hers, seeks the aid of civil power.

In the beginning this was not so; for then a mere handful of believers, without money or human influence, confronted by a hostile world, went forth in defiance of civil law, to proclaim the gospel of the Son of God, and so great was the influence of such a church—a church made up of men and women who counted not their lives dear unto themselves, being ready to die for their faith,—that heathenism went down before it, and presently Rome became nominally Christian.

But then and there, as always and everywhere, it was demonstrated that the church must apostatize from Christ before a union with the state is possible. The church can endure persecution and prosper, but she cannot enter into alli-

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ance with the state without the loss of that spirituality which she must have to be a spiritual power, and "Ichabod" takes the place on her escutcheon where "Holiness unto the Lord" formerly appeared. The professed church may lose her religion, but she cannot transfer it to the state.

B.

* * *

Fine for Kissing Wife on Sunday

BLUE law advocates frequently deny that any laws forbidding a husband to kiss his wife on Sunday were ever enacted by the New England colonies.

In looking up the historic and legal facts on this point, we have found the following statute enacted in 1656 by the New Haven Colony:

"If any man shall kiss his wife or wife kiss her husband on the Lord's day, the party in fault, shall be punished at the discretion of the court of magistrates."

This law is taken from "Massachusetts Sunday Laws Together with Old Time Blue Laws from the Records of Mass. and Conn.," published in 1887 by the Dwight Print Company, Springfield, Mass.

We have also found in looking up the records of the Boston court of the Massachusetts Bay Colony, that a Sunday blue law was passed in that colony, "prohibiting unseemly and lascivious conduct on Sunday," and we have found that under this statute the court records of Boston disclose that two sea captains were fined and put in the stocks for kissing their wives as they greeted them on Sunday morning, upon their return from an extended trip to Europe.

This record is not taken from the so-called blue laws written up by the Reverend Peters, who simply quoted from memory, but they are from other writers, who give the law as it really existed. It is useless for the blue Sunday advocates to deny the facts of history and of the law.

There were blue laws in ye olden time, and there are blue law advocates with us even today.

L.

Fair Play and Equality Seldom Granted

A STRANGER who casually picked up the *LIBERTY* magazine, was very much impressed with its message, and wrote:

"I think the person who hallows the seventh day as the Sabbath has as much right to work on Sunday as the man who hallows Sunday has a right to work on Saturday."

It is difficult for Sunday observers to see the justness of this position. There are a lot of people who believe in religious liberty, but they believe in religious liberty only for themselves, and not for the man who holds a divergent belief.

* * *

Sunday Laws Sectarian

UNDER existing Sunday laws in the several States in this country there is one fact that especially marks them as tending toward, if not actually constituting, a union of church and state.

Whether so intended or not by our legislators, such laws do actually set the seal of governmental approval upon a tenet of certain Christian sects, namely, that the first day of the week is the Sabbath; and do just as certainly discredit, and by implication declare, that the opposing tenet, namely, that the seventh day is the Sabbath, is held by the State to be an error.

By such laws, observers of a day other than Sunday are placed at a decided disadvantage, for even when they are permitted to perform private labor on Sunday, it is generally under restrictions that are, to say the least, irksome. For this reason such laws deter many from becoming members of Sabbath-keeping churches. They put a club, so to speak, into the hands of the enemies of the seventh day, whereby they assail and often intimidate people who, if left as free to keep the seventh day as Sunday keepers are to observe the first day, would gladly do so.

It is too late in the history of Sunday legislation to attempt to divest it of its

sectarian character. On at least one occasion before a committee of Congress, and many times on the public platform, and in his book, "The Sabbath for Man," the late Dr. W. F. Crafts insisted upon the necessity of recognizing the religious character of the day in statutes for its observance; for, said he, "if you take the religion out, you take the rest out." And again, "Sabbath observance cannot long be maintained except upon the religious basis."

All this being so, it follows that whatever may be true of each of the several States and their constitutions, there can be no question that Congress is by the First Amendment to the national Constitution forbidden to enact a Sunday law. The language, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," is certainly broad enough to prohibit all compulsory Sunday legislation.

Against laws designed to make Sunday simply *dies non juridicus*, we offer no objections. A very large majority of the people desire to have Sunday to themselves; let them have it without let or hindrance. But let those who are of a different opinion be just as free to work or to play if they so elect. Why should one man be compelled to be idle simply because his neighbor wishes to worship? There is and can be no reason except the natural desire of those who have the power to compel others to do as they do, to practise as they practise, with the hope that eventually they will come to believe as the majority believe. B.

* * *

Sunday Observance

THE movement against open theaters on Sunday, which is under the banner of the Lord's Day Alliance, harks back to a conception of Sunday that was prevalent in the day of the Puritan, and denies man the privilege of spending the day according to his spirit and taste and choice. These "Alliances" apparently presume and assume to dic-

tate to all who differ from them as to how they shall spend their Sundays, and they attempt to re-enforce their argument with contention that open theaters mean work for employees, which they list as "hoggism." But is this a contention that will hold? Doesn't it savor of the contention that Puritans made against bear baiting as a cruel sport, when, as a true analyst put it, the movement against that sport was prompted by aversion, not so much to cruelty to the bear as to pleasure of the beholders.

The propriety of Sunday observance depends largely on the individual. What may seem wrong to one may seem right to another, and that other's opinion is as good as the next one's. The Lord's day is also man's day. The day does not make for sin. If a thing is not wrong in itself, it is not wrong on Sunday. Leave Sunday observance to the individual, and hold it only to the tests of decency.—*Washington Post, June 12, 1924.*

* * *

Compelling Church Attendance

ON a recent Sunday, while Jersey City ministers were denouncing Sunday movies, reports say several thousand people of that city were attending shows. This is a result of a referendum vote of the people of that place. The ministers are now talking of an injunction to prevent the show houses from opening on Sunday. Can one imagine Jesus going to court to prevent the people from boat riding on Galilee, so as to get an audience to listen to His preaching? The work of the gospel is not to be carried on by the power of the civil law, but by the influence of the Holy Spirit.

Perhaps these Jersey City ministers are following the plan of the captain who marched his men up to the front of a church which was undergoing repairs. The space that day was limited. He said, "All who do not want to go to church, fall out." A good part of the men broke ranks. "Now," said the captain, "you men who kept ranks, are ex-

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eused. Those who fell out must go to church. You need it." That was enforcing church attendance with a vengeance. The Jersey City ministers might do well to employ this man. He would be one in spirit with them. M.

* * *

Drastic Sunday Laws Threaten

THE Lord's Day Alliance has organized its forces for the biggest fight this fall and during 1925 it has ever had in all the thirty years of its history, according to Harry L. Bowlby, its general secretary. A permanent lobby has just been established in Washington, D. C., for the purpose of keeping in constant touch with Congressmen, and crowding them into an acceptance of the Sunday law program of the Alliance.

The Alliance has also carefully and permanently organized its forces in every State east of Illinois and north of the Mason-Dixon line, except Delaware, has organized Kentucky and Tennessee, and is organizing Texas and other Southern States. California, which has no Sunday law, has not escaped, for Mr. Bowlby declares the Alliance has in that State one of its strongest organizations. In fact, every State in the Union is to be put on an organized basis by this association, which Mr. Bowlby says is supported by eighteen religious denominations, and which is working for the most drastic Sunday laws — mild laws first, the drastic ones as soon as possible. "Make no mistake about it," he said recently, "this coming year is going to be one of the biggest years in our history. We shall have the biggest fight we have ever had."

With forty-four legislatures meeting in as many States, and with the Lord's Day Alliance bringing upon the lawmakers every pressure possible to force them into making Sunday laws more stringent than any yet enacted, — laws which are in direct violation of the rights of the people, and contrary to the guarantees of both national and State constitutions, — there doubtless will be a more vigorous forensic contest than this country has ever seen.

The Sunday law cohorts tell the lawmakers that they are interested in the health, morals, and general welfare of the community; they tell the laboring man they are very anxious that he have a day of rest; but when they speak to their supporters in the churches, they make it very plain that they want people to go to church on Sunday. And they intend to make it so hard for people to do anything else, that they will have to go.

Every man has a God-given right to choose for himself, not only what church he will attend, but what day he will keep. Sunday laws violate that right. Moreover, no civil law can change the heart. Religious laws only make men hypocrites. The Sunday law reformers are attempting to do by law what only the power of God can do. Americans who cherish the religious freedom for which their forefathers sought these shores, who braved the hardships of pioneer life among wild, untamed savages, in order that they might worship God according to the dictates of their own conscience, should oppose the work of so-called religious reformers with eternal vigilance.

This new drive for a Sunday bill for the District of Columbia, calls for an equally active and widespread campaign, not only against the Jones Sunday bill (Senate bill No. 3218), but against any and every bill of similar character that may be introduced in either branch of Congress. Every reader of LIBERTY is urged, therefore, to write to the Religious Liberty Association, Takoma Park, Washington, D. C., for petition blanks in opposition to all such measures. A postal card will bring you as many blanks as you desire. Write today.

* * *

THE fact that good men are back of the Sunday law movement only makes it the more dangerous. Good men with a mistaken sense of duty to make others good also, have ever been the most relentless persecutors.

NOTE AND COMMENT

IT is well known to our readers that in the autumn of 1922, Oregon enacted, through the initiative, what was known as the "Compulsory School Law." This law is compulsory in so far as it compels all children between the ages of six and sixteen, who have not completed eight grades of study, to attend the State schools.

This law was declared unconstitutional by the Federal district court. The State has taken an appeal, and the United States Supreme Court will now pass on its validity.

In the face of this, the opponents of church and private schools have succeeded in having a similar measure put on the ballot in the State of Washington. This is to be voted on at the coming election in November. Let us hope that there are enough people in Washington who love liberty, to defeat the measure.

Freedom of education and religion is a fundamental in our government, and can be encroached upon only at a great risk. The right of godly parents to place their children under religious instruction is an inalienable right. It should not be tampered with.

THE city of Erie, Pa., has recently been stirred over an effort to close by law all places of business and stop all labor in that city on Sunday. This, of course, is done by clergymen. Somehow it does seem strange that ministers of the gospel will persist in appealing to the law to foster a purely religious issue. Is it more of a crime to work in one's garden on Sunday than on Saturday? What criminal act has a man done when he sells a loaf of bread on Sunday, Monday, or Saturday? Any child can answer that! He has done no crime. If he has not committed a crime, the law should not condemn him.

The leaders in the crusade no doubt consider such an act a sin. Very well;

does the state punish for a sin which is not also a crime? If it goes into that, it may punish the sin of covetousness. It may be said that sin is not known. True, but the Inquisition was for the purpose of finding out such things and bringing them to the surface. These inquisitional, Puritan-inclined reformers might yet find the old methods useful in working out their plans.



A SUNDAY law enforcement crusade is on in South Carolina. Recently at Spartanburg and Inman, dealers have been arrested for selling soft drinks and gasoline on Sunday. Fines have been imposed by the police courts, which upon appeal have been sustained by the circuit court.

The South Carolina Sunday law is openly a religious measure. It calls the first day of the week "the Sabbath" and "the Lord's day," and prohibits "worldly business." Trains carrying "fruits and vegetables exclusively" are permitted on Sunday, also "regular passenger and mail trains;" and the law provides that "the railroad commissioners shall have the power (upon proper application made to them by officers of the church or religious denominations in charge of the place where such services are to be held) to authorize and permit the running of trains on any Sunday in the year for the transportation of passengers to and from religious services."

Thus it is seen that in South Carolina as in most of our American States, the churches have acquired a virtual monopoly of the first day of the week, and have posted signs, "No trespassing, under penalty of the law." And if possible, Mr. Bowlby and his associates in the Lord's Day Alliance would extend that sort of thing to the District of Columbia, and to everything and everybody under Federal control.

But Mr. Bowlby may not succeed in having everything go his way. There are many men in Congress who are too much attached to the principles of religious liberty to vote for a Sunday law.

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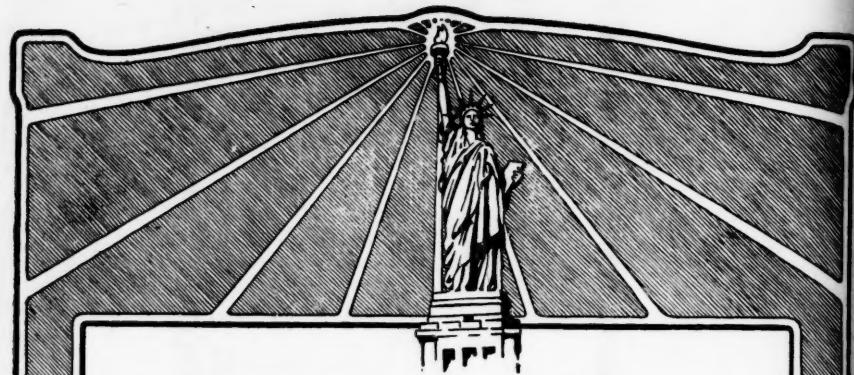
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SIGNING THE DECLARATION



Oh, Keep the Torch of Freedom Bright!

By Mrs. J. F. Moser

Dear Sentinel beside the sea,—
Our symbol, true, of Liberty,—
Oh, keep the torch of Freedom bright,
Hold forth the light! Hold forth the light!

Chorus:

O Liberty, sweet Liberty,
Our fathers bled and died for thee;
Then leave us not, oh, we implore,
Abide with us forevermore!

Oh, may this spark of freedom shine
In every heart, with light divine;
And may we all take careful heed
That we are free, are "free indeed."

Oh, may we all be really true
To our dear flag—red, white, and blue;
And never bow to church and state,
But unto Him who can create!

